# THE NEW-CHURCH REVIEW

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## THE NEW-CHURCH REVIEW

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THE
NEW-CHURCH REVIEW

VOL. XLI] JULY, 1934 [No. 3

# DIVINE PROVIDENCE AMID THE REALITIES OF EARTH-LIFE

BY THE REV. EVERETT K. BRAY.

NOTWITHSTANDING the presence of the Lord everywhere in His universe, it is obvious fact that not all that we see and experience in this world can be called orderly, or healthful, or good. Much seems so tragically far from order, health, and good, that many men, in fact a very great number, do not see how to reconcile "the realities" of life as in large part they find it, with belief in its creation (and still less in its present control) by a good Creator. Some of these are quite sure that if they were creators they would not tolerate any such tragedies within their creation as they point to in this world.

The world-wide prevalence of "destruction," of "suffering," and of "struggle" noted in all forms of animal life, is claimed to be disproof of the existence of a good Providence operative in this world. The universal principle of struggle to maintain existence, of pain and suffering often prominent in the process, and, in the end, of the certain passing from the scene, to maintain which the struggle and the suffering went on, presents a problem which touches the subject of Providence at every point and turn. In respect

to man the issue leads to examination of the bearing of all this not on his natural life alone, but upon his "spiritual nature,"—which determines our pursuit in these studies. But in respect to the rest of the animal kingdom it is not so. There we are limited to the point of view of life in this world alone.

"Angelic Wisdom concerning The Divine Providence" in its treatment of the subject of Providence does not go beyond the kingdom of man, and the bearing of things on him. Of all the animal kingdom, it insists that man alone is immortal; that his immortality is seated in his twin faculties of "freedom and rationality," which are attributes of a plane higher than the highest region of the minds of other animals, even of the highest species. It declares that animals live according to influx from the spiritual world direct into the nature to which they are born; that this inflow thence is into their proper affections, according to which they are led without resistence from a critical rational monitor or an interposing perverted will. Consequently they are not subject to the form of torture which is man's worst, namely, that of the war of one part of his nature against another. There can be no "right and wrong" for them, because they have not two natures—a higher and a lower—but one; and to follow the urges of that one is the whole of life for them. They know nothing about the labor so common to man of climbing their hills of life with the "brakes on," burdened with inward conflicts and reflections upon their inward selves, which multiply a thousand fold the weight of loads which apart from these would be merely physical. Because they lack the twin faculties of freedom and rationality, they do not have the experience proper to man of taking up position in one plane of the mind, and viewing and examining and judging activities in another plane of it; and so the animal does not reflect upon its own affectional and mental states. Being without the possibilities of profit therefrom, it is spared the pain of being self-examining; yet if it could examine itself, it would find nothing to disapprove, because

it has but one way to go, and except where forced by contingencies utterly beyond its control, it goes that way as a leaf blows with the wind, each animal, and each species living out the law of the life-order which flows unhindered from the kingdom of its kind (i.e., its life quality) in the cause world, which is spiritual.

In regard to the pain which animals suffer, we merely offer the few thoughts following for whatever they may be worth to the reader. The possibility of pain with sentient creatures is inescapable. And this is so for the simple reason that the very nerve structure and system which makes the experience of pleasurable sensation possible, makes possible at the same time the experience of sensation that is unpleasurable, and so that which is painful. This is the price paid for pleasure; and we have not seen any one offering an hypothetical way out of this price requirement; nor have we seen any one proposing to abolish the possibility of the experience of pleasure on this account. That in their way all forms of animal life do experience pleasurable satisfactions in life is obvious to any one who will but spend a little time watching their behavior. Considering the hours of pleasurable sensation (indicated by evidence of contentment or the normal behavior of its kind) as against the hours of sensation of pain, is it not fair to assume that the amount of pleasure in all cases far outruns the amount of pain? The carnivorous habit by which so many forms of animal life find food, and in turn become food, does not seem to interfere with a great deal of satisfaction in living. The "chase" seems to have something of the element of "a game" in it, and the "escape" something in sensation akin to the elation and satisfaction of reward for skill. The quickness with which a disturbance of the chase and a killing passes, and normal procedure again resumes, seems to indicate that with animals the mental and emotional states associated with pain in human life are either much more quickly over, or else exist in a far less sensitive degree. Also, since animal minds do

not reflect upon themselves as human minds do, is it not probable that the memory of past pain and the anticipation of pain to come are far less with animals than with men? If so, the total pain in a given circumstance suffered by an animal, and that suffered by a man, would be greatly in favor of the animal. Man suffers more in anticipation of the pain expected (as in going to the dentist!), and some in dwelling upon it afterwards, than he usually does in the duration of the actual physical "hurt." It is in man's mind where most of his "physical suffering" is; that is, it is there that it has its greatest number of hours duration. Is it not probable that animals are spared this extension of pain? Indeed, does not this character of man's mind greatly intensify, in all probability, the pain felt in a given injury to the body? Again, since the degree of sensation, pleasurable or painful, may possibly (if not probably) follow the degree of excellence or height of organization of mind proper to any organism or body, may it still further be that a given bodily "hurt" may be proportionately more painful to man than to any animal form under him, in descending scale from the highest down to the lowest? And since with animals there is no "mental shuddering" over reflection upon the character of their own deeds, and since things seem "common," "normal," or "terrible" to man according to his mental reaction to them, is it not possible, yes, is it not probable, that the total suffering of the animal kingdom below man is far less pointed with pain than the nature of man's mind would lead him to infer it to be? At any rate, animals, like people, seem to find enough in life that is pleasurable to keep them wanting to keep on with it. Some degree of animal suffering rests, of course, with man; and so far as this is the case, man has a responsibility that is bound up with matters of his own regeneration. But of the total, man touches a small part. And the other side of the shield of animal existence must be in keeping with the great central truth of all, that the Creator is Love Itself, and that all the life He gives He gives *in* Love and as the expression of Love, to the end that love in as many degrees

of life consciousness as there may be, shall be experienced in those degrees, each after its own level: for even the magnet and the needle find it in the meeting. It must be so on every plane, that life is worth its cost, and with some profit to boot. Let us return now to man.

How conditions came to be what they now are, is a question that would take us too far afield for the present purpose; but if we hold in mind the Bible record of the Eden beginning, and the manner of man's deviation from it, and final full desertion of it, and do not forget the necessary scope of latitude which is inherently involved in the actuality of freedom of choice and of conduct which is observable in every average human life, we may find some of the supposed "counts against the Divine Love and Wisdom" disappearing.

In the first place, we have to be shown the truth which is universally known in the heavens, that *man must be free,* to will, to think, and to choose and do; this is a truth which needs hardly more than to be stated, to be seen. If any one finds difficulty with it, however, let him take a few minutes off to reflect upon what price he would be ready to accept for the total surrender of his human prerogative of directing his own will and his own mind and his own eyes and tongue and lips and hands and feet. For, what price would any human being that you know, however desperate for the time being he may be, be willing to accept as payment for permanent, eternal, surrender of this freedom?

Another angle from which the actuality of human freedom of will and thought can be seen to be necessary, is that involved in what we have already seen in the Divine purpose for man, that he shall be a lover on his finite human plane as the Lord is on His Infinite Divine plane; and that man shall have a relation to the Lord which shall involve reciprocity. In the realm of consciousness, in a plane that is experienced, there must be a relation of "give-and-take" between the Lord and man. Man must feel the Lord's love coming to him as love; and as welling up within

himself he must feel a love rising and outpouring from him to the Lord. No stick or stone or tree or fish or bird or beast of the field can do this. For this privilege which is *human,* man must inescapably pay a price. Equally does the Divine Love pay a price for giving it. Every parent pays a price for the freedom given to children; but, since his end is to see them develop as *human personalities,* he would pay an incomparably greater price if he deprived them of all freedom. And so it is with love in marriage; love without freedom soon ceases to be love. Who can think of love being compelled? What makes love to be love, is its freedom, is it not? The happiness we find in being loved, by any one, is in the fact that it is freely given; and the happiness we have in feeling love toward any other is in the fact of our sense of the complete voluntariness of it—isn't it? Then, inherent in the sense of joy in being loved is the fact that love *could* have been withheld—but it wasn't!

With the presence of human freedom upon our hands we find ourselves in the midst of a world of human beings where "Man's inhumanity to man makes countless thousands mourn," quite as surely as other men's humanity to men makes other thousands thrill to the joy of living. In the face of this freedom, we find disease and health, pain and comfort, hatred and kindness, destroying life and saving life, hell and heaven.

Representative of this, we have in nature, one force acting, an opposite force re-acting; centripetal force and centrifugal force, cohesion and repulsion, positive pole and negative pole, gravitation and planetary pull, self-love and others-love.

We face evil in the world in general; and as soon as we look with any enlightenment of standard and with any candor upon the life we know the most intimately, namely, our own, we face unmistakable evil there; so we face it without, and we face it within—which is much worse. "The origin of evil," we learn from heavenly wisdom, "is from the abuse of the faculties peculiar to man that are

called rationality and freedom" (Divine Providence, n. 15). And it is continuance in this abuse that perpetuates evil and evil conditions, both in men and among men. Through this abuse from generation to generation and from age to age, man is now such that he is utterly selfish, utterly evil, utterly lost to the heavenly and Divine "image," pattern and quality. This is the condition of the natural plane of his mind, the natural degree of his life, as his inheritance from earthly parentage. This is his heritage; and it would be his end, were not a superimposed inheritance from the Lord possible, and provided for all who can be induced to accept it. But so immersed does man become in the seeming values of these natural selfish standards, so lured astray by the deluding claims of the senses, that the promises of the Lord of blessings to the spirit, bringing light and happiness and joy to the soul by the avenue of surrender to Him, seem to this self-sophisticated natural mind as but a fantastic idle tale. And as long as things go with fair regularity along his accustomed self-gratifying sheerly natural way, he cannot be persuaded that there is, or can be, any other way for a satisfying human life. It is only at points where things go wrong, where his plans miscarry, where his hopes fail, where his appetites pall, where his treasures depart, where his goals fail to yield the abiding delight he had asked of them, that the claims of a Higher Way, with higher code of values and higher form of satisfactions, have any chance to gain his ear. Yet, ever unseen and unheard, the Lord has been constantly with him at every turn in the road, at every change of mood, ever in Love's own infinite yearning for his true happiness and real living. Ever so, within, the Lord has stood at the door of the soul, knocking, waiting, for the day when that soul would heed the Divine silent pleading: "Be still and know that I am God." So does the "Spirit of God move upon the face of the waters," until the day that man, willingly, shall listen, so that the Lord may command "the Light" of the New Reality to shine upon his soul, and there usher in "the first Day" of his experience as a re-born man.

Now this is not the accomplished end. It is but the beginning,—the beginning of a new road that will have no end, all the way along which the Lord in Love and Wisdom will be mercifully, tenderly, watchfully, helpingly present. But He has been just as present every moment working up to this moment; the difference being that He has not previously had the recognition that He will have from here on; and the person has not had the soul-blessing that he will henceforward have in knowing that the Lord is with him.

However, the new life-way which he is now entered upon is one of successive self-surrenders, of successively opening of other interior planes of his being. Only so can the way be cleared for the Lord's Love-life to flow in; only so can the man's nature, or character, be remade, and the "image" of the Lord be restored in that human life, and he be fitted for his waiting, calling, place in Heaven. And every experience that comes to his life will be found with the Lord standing in the midst of it, waiting, searching, pleading, to bring the soul out of it, through it, with gain to his eternal nature, with more of some grace of spiritual manhood.

Man being wholly evil except by regeneration, and the kingdom of his inner life having to be made over wholly from center to circumference, it is out of the course of possibility that so great, so drastic and so all-inclusive a change in his nature, his motives, his purposes, his loves, and his outlook, can be effected without severe experiences that must cost pain and anguish, and necessitate much self-humbling and self-discipline. Indeed, no one can come really near to the Lord, much less be "conjoined with Him," without profoundly painful realization of his own sinful nature and uttermost unworthiness of such Love and care and thought as the Lord has poured out upon him. The mere clear sight of the Lord, and the sight of self in His holy Presence must fill the soul that is even measurably sensitive to the difference between what his life *is* and what

it *ought to be,* with shame and grief over the wasted years, the inverted hours, wherein the Lord was left out of the reckoning in that life, and self (and often a very mean self) was set on the throne. From this situation in thought, let us come to these few simple, definite propositions of knowledge familiar to the angels:

The more nearly a man is conjoined with the Lord, the wiser he becomes.

The more nearly a man is conjoined with the Lord the happier he becomes.

The more nearly a man is conjoined with the Lord the more distinctly does he appear to himself to be his own, and the more clearly does he recognize that he is the Lord's.

It should be evident enough, that he cannot come to any approach to conjunction with the Lord until he has first seen the contrast between his own self-filled perverted nature, and the Love-Wisdom nature of the Lord. Not till he has well seen this, and shuddered at the "self" that he beholds as "not of the Lord," can he be emptied of that "self" sufficiently for the Lord to enter in. Consequently we must be able to see the truth of the following:

Man's life is his love, and the love is manifold. In general, there is a love of evil and a love of good. The love of evil is a love of committing adultery, taking revenge, defrauding, blaspheming, depriving others of their goods. In thinking about these things and in doing them the love of evil has a sense of enjoyment and delight. The derivatives of this love, which are its affections, are as many as the evils into which it has determined itself; and the perceptions and thoughts of this love are as many as are the falsities that favor these evils and confirm them. These falsities make one with the evils, as the understanding makes one with the will. . . . Since, then, the Lord flows into the life's love of every one, and through its affections into the perceptions and thoughts, and not the reverse . . . it follows that the Lord can conjoin Himself more nearly only so far as the love of evil with its affections, which are lusts, has been set aside. And as these have their seat in the natural man, and as whatever a man does from the natural man is felt as if done from himself, so man ought as if from himself to put away the evils of that love; and so far as this is done by man, the Lord draws near and conjoins Himself with him. Any one can see from reason that lusts with their enjoyments block the way and close the doors before the Lord; and

that these cannot be cast out by the Lord so long as man himself holds the doors closed, and by pressing and pushing from without prevents their being opened.

These are indeed strong words. And words of profoundly solemn warning. If there were any sly hope with us that heavenly life might be merely drifted into, without any seriousness on our part, without our ever coming to honestly look ourselves in the face and say to ourselves what ought to be said (and what we had hoped, and perhaps believed, that no one would ever think of saying), if we had ever drifted, lotus-eater-like, in that delusion, this should bring us out of it with the start of suddenly discovered "conviction of judgment." Let us continue a few words farther:

From this it is evident that so far as one shuns evils as diabolical and as obstacles to the Lord's entrance, he is more and more nearly conjoined with the Lord; and he the most nearly who abominates them as so many dusky and fiery devils [since evil and the devil are one, and the falsity of evil and Satan are one]. (Divine Providence, n. 33.)

Every moment of each man's existence the Lord is working upon him, through the Word and through teaching and preaching from it, through Doctrine, and through conscience from within, and also by the impressions conveyed by circumstances and events which come to the man. Listen again to this wisdom of Heaven on the subject:

The Divine Providence looks to eternal things, and to temporal things only so far as they agree with eternal things.

We shall return to this significant truth again. But follow that now with this:

Temporal things and eternal things are separated by man, but are conjoined by the Lord. . . . [And this] conjunction of temporal things and eternal things in man is the Lord's Providence. (*Ibid,* nn. 214, 220.)

*And note especially:*

The Lord acts from inmosts and from outmosts simultaneously.

He pleads with us from within, and lo! we find Him facing us from without; and at every turn of the road, every moment of the journey. And note also this:

The Lord in no wise acts upon any particular thing in man singly, without acting simultaneously upon all things of man. (*Ibid*, n. 124.)

The completeness of the perversity of the natural mind is the cause of man's being continually deceived concerning what is best for him. The easiest and pleasantest way seems to him the best way for him. It is to be kept in mind that "All evils, both engendered and acquired, have their seat in the natural mind." The internal spiritual mind cannot become the seat of evils. What happens to it, from persistence in living in the experience of the natural, is that it becomes permanently closed up, and in this way cuts off the life of Heaven from the man's experience. To understand the background of the Lord's teaching, both at His First Coming and at His Second Coming, that no man can enter the kingdom of Heaven save by way of being "born again," one should have the knowledge revealed in the following angelic information, viz.:

The natural mind, with all its belongings, is coiled into gyres from right to left, but the spiritual mind into gyres from left to right; the two thus curving in directions opposite to each other—a proof that evil resides in the natural mind, and that of itself it acts against the spiritual mind. Moreover, the gyration from right to left is turned downward, thus towards hell; but the gyration from left to right tends upward, thus towards heaven. . . . Gyration follows the flow of the interiors, which belongs to the mind. (Divine Love and Wisdom, n. 270.)

When we realize this, and then reflect that the task of regeneration, the whole purpose and labor of Providence, has its stake in resisting the direction of the gyres and their life-flow in the natural mind, bringing it to a stand, and reversing its order until it becomes one with the movement of the internal spiritual, then we can appreciate as never before the cause of the difficulty every honest-with-himself soul finds in "making his life over." It shows why so often the change comes only out of something cataclysmic —as if great earthquakes rocked the soul, and tore it among a thousand stresses. The "earthquakes" named in the Bible spiritually deal with this.

There is no recovery from this in posterity except by the shunning of evils as sins by the help of the Lord. In this and in no other way is the spiritual mind opened, and by means of such opening the natural mind brought back into correspondent form. (*Ibid,* n. 269.)

This involves combat, even to desperation. The man must fight against the evils that have indulged the natural man, and do so as if alone. He must become aroused against the urges to the self-indulgent and self-pampering ways, as they rise up before his mind to sweep him along in the well-grooved ways of long habit as has been their custom, and must hate them as of hell itself; and so roused he must fight with determination of will and fixity of thought-to-win, as he would grapple with an enemy trying to overpower him to break up his home. Man must so fight, in every way as of himself, just as in the case of a physical struggle. Yet he must know, acknowledge, and fully and gratefully realize, that the power and will to do so, and the sustaining of the intention to it, and the final victory, are of the Lord alone. So long as he believes that the fighting really is his own, so long he will meet defeat (because he is fighting from himself against himself, which has the agony of the fight without the grace of victory), and come to humiliation instead of humility. *But when the Lord is known as the conquering One,* then reliance is upon the power of Omnipotence, and the fighting soul knows what it is to be saved, knows the Lord as his Savior.

But because of the wholly evil nature of the natural mind, it lives in a sphere of appearances, and so in a plane of values, which have no worth whatsoever, and no dependability for the spiritual plane. One might as well expect to redeem wampum at the United States Treasury with Gold Certificates, as to depend upon his natural mind, which he calls "prudence," to instruct him reliably in spiritual matters. And this must be true, for the ample reason that man's will being evil selects as its goal a view and standard which supports its evil desires, appetites, tastes. Hence no more than one can lift his own body by his own boot straps can one devise for himself truth which condemns

his own ways and will, and acclaims alone the opposite way. Hence revelation from a Higher Source, from the Lord, is indispensable, if man is ever to see truth, and find salvation. (See True Christian Religion, n. 274, and Doctrine of Sacred Scriptures, nn. 115-116.) Hence the Word was given, the Lord Himself came—and came again,—to give Doctrine to amplify, clarify, illuminate, and re-enforce the Word; so that the Way of Life is laid out for us in terms and paths and boundaries so definite, so clear, "that a wayfaring man, though a fool, need not err therein," *if he only fully will* surrender himself and his life to that Way.

But the natural man, "the old self" dies hard. The old evil will, the old pride of self-intelligence, the pet of human prudence, will repeatedly make bids at recovery of their former reign. They will most likely change their clothing, and very likely change it often, coming to their old place at the helm, under disguise. But be warned. They will come. And unless their disguise is discerned, and they are dealt with summarily and rigorously for what they are (as Saul was required to deal with Amalek, but did not, and as Israel was told to deal with "the little ones" of Babylon, but did not),—unless they are dealt with as emissaries from hell should be dealt with, then the last state will be more pathetic, more tragic, than before the natural man was challenged in the first place. So it is said for our warning: "Lusts with their enjoyments may be likened to a fire; the more a fire is fed the more it burns." And self's lusts take many forms. They even take on the form of "a passion for doing good to others"—for the sheer sake of self-glory! They are as volatile as any witch of fable days. How easily they hide their identity! "For the enjoyments divert the thoughts and banish reflection" (Divine Providence, nn. 112, 113).

Now this is what happens to man, over and over. The delights of his natural affections cause him to set up judgments "in the name of reason," by which he re-interprets the plain commands of the Word, or sets them aside as out of date for modern man (or at least as not applying in his particular case, or at the certain moment

in question). This is the work of what the Doctrines call "human prudence"; and of which they say: "It is not any thing, but only seems to be something." That is to say, it is not any thing of any legitimate authority. What it really is, is a liar, a thief, a murderer. For if followed, it deceives, it steals, and it kills the spiritual life. Only in the Lord's Commandments is there safety; only through keeping to them is there spiritual life. *Let every one who would live as a Christian, remember this.* There was one in the other life who wanted to argue whether a certain sin forbidden by the Commandments of the Word were really sin; and he was informed:

> Truth does not admit of reasonings; for reasonings defend what one delights in, and thus one's evils and falsities. (Heaven and Hell, n. 385.)

Again, we have this warning against the delusiveness of natural judgments:

> Men become gross and stupid in regard to spiritual truths so far as they indulge the sense of taste, and yield to the allurements of the sense of touch. (*Ibid,* n. 462a.)

*It is a solemn truth, that man's "prudence is nothing."*

No man living knows enough of the Divine plan for himself, nor enough of the needs of his own soul for making possible the attainment of that plan, to warrant his taking the responsibility of breaking one Divine Commandment to have his own way; nor even to question the right or the spiritual necessity of one burden or bond that hedges him in, and keeps him back from enjoyment of what he thinks would be now a heaven for him. So long as this bond involves an obligation placed by Divine command, or by principle in accordance with Divine command, a coward and a deserter is he who complains and renegues, for, so long as such barrier keeps him from his desire, for him to break in by force and take it, is nothing less than a self-imposed spiritual retreat. The Lord had been following all the way with him, trying ever to put elements of heaven into his soul; and now He has come with him to a point where this soul has a hill to climb, a time to bear a

cross for the sake of the Lord's kingdom, and for the sake of his own eternal use and life, and for the sake of the place the Lord has been trying to prepare him to fill. Does he face the hill in the Lord's Name, with his burden on his shoulder, or with the fence so straight and high on either side that he may not even turn or look aside? Or does he sulk, balk, tear loose from the harness of law and Christian duty, and run away? If he runs away, what he will find will not be Heaven; and it will not be even the Highway leading to Heaven. It will be rather a by-path, wherein he may quite possibly forever lose the Highway, and Heaven; and at the best that is possible for him, he has quite as definitely postponed his Promised Land, as did Israel by refusing to go up against the inhabitants of the Land when Joshua and Caleb were ready at Kadesh Barnea.

The force of what has been said on this principle, is not altered by a chance that the yoke we now face and wish to retreat from had been brought about by some mistake we had made in the past. We cannot elect courses of life, make them our own, and then lightly disown the consequences. Every choice, every action, even every affection and thought fostered, "is wrought with consequences to eternity," we are told. In the other world this becomes obvious to all. What is *now* an obligation in the name of Christian duty, is just as much an obligation, and just as binding with spiritual consequences, whether we have come to it by one avenue or by another.

The Lord sees all the way ahead to eternity—sees what blessedness He is preparing for us to live in forever, and what use of blessing-giving to others in the heavens He is ever operating to lead us to. And we see only the little fraction of the present moment. Yet in face of this we presume that we know what is best for us. How many an Esau sells his birth-right for a mess of pottage, all because a present wish suddenly blazes so bright, meteor-like, that under its sway the steady light of the heavenly order of life's pathway amid life's relations, which in mercy we have by revelation, is forgotten, or at least forsaken! Divine Love has given us Divine laws of life because there is a

boundary to the kingdom that yields the fruit and blessing of Love. Outside of that we may not go to find Heaven. That a price is required is no ground for rejection, nor for complaint. What he does not have to work for, and in some respects to sacrifice for, the self-respecting man does not prize. How else could it be made man's own? Our whole life is engaged in resisting and mastering the universally present down-pull of gravitation; indeed, a large part of the zest of life is in achieving in this. Why should it not be so with our relation to the down-pull of self-love and all its host of offspring? Instead of counting our life "hard," does not wisdom dictate that we should think upon it as the training school for manhood and womanhood that shall be worthy of training? We wish to conclude this paper by some lines from "The Answer," by Whittier:

Though God be good, and free be heaven,
No force Divine can love compel;
And, though the song of sins forgiven
May sound through lowest hell,
The sweet persuasion of His voice
Respects thy sanctity of will.
He giveth day: thou hast thy choice
To walk in darkness still.

. . . . .

Forever round the Mercy-seat
The guiding lights of Love shall burn;
But what if, habit bound, thy feet
Shall lack the will to turn?
What if thine eye refuse to see,
Thine ear of Heaven's free welcome fail,
And thou a willing captive be,
Thyself thine own dark jail?

O doom beyond the saddest guess,
As the long years of God unroll
To make thy dreary selfishness
The prison of a soul!
To doubt the Love that fain would break
The fetters from thy self-bound limb;
And dream that God can thee forsake
As thou forsakest Him!

EVERETT K. BRAY.

# THE KINGDOM OF GOD

By the Rev. Frederic R. Crownfield.

THE idea of the Kingdom of God lies at the center of our religion. It was the heart of the Lord's preaching, and in these latter days it has had shed on it a new light in the theology of Emanuel Swedenborg.

How far the idea may go back into the mists of history it is hard to say. The hope on which it rests and to which it appeals—the hope that the future holds in it the possibility of the realization of our highest aspirations—is universal. But perhaps the earliest witness to the specific idea that God is the King of His people is to be found among various Semitic nations. It is to be recognized in the very names of such gods as Moloch and Melkart, names formed from the same root as the ordinary Hebrew word for king —*melek*. That the idea that their God was their king was not strange to the people of Israel is clear from the story of the opposition to the choice of Saul as king; for the feeling which the story reflects is plainly that an earthly king in Israel is a usurper of Jehovah's place. Even when he was accepted, the king was regarded, especially by the prophets, as only the earthly representative of Him whose throne was in heaven.

It will not be necessary to follow here the course of development of this idea which scholars think they can make out in the Old Testament. It will suffice to point out that this conception exhibits itself in the writings of the Prophets under two aspects: Jehovah's rule is thought of as a present reality in the government of the world, in His interest in the welfare of His people, and finally in the lives of those who were faithful to Him; and on the other hand His Kingdom was expected as a future manifestation when

God would bring all the world to a knowledge of Himself, and vindicate the true religion now professed by Israel alone. These two views are plainly expressed in such familiar passages as these:

> Say among the heathen that the Lord reigneth. (Ps. 96:10.)
> I will exalt thee, my God, O King, and bless thy name forever and ever. . . . They declare the glory of thy Kingdom, and tell of thy might; to make known his mighty deeds to the sons of men, and the glorious splendor of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion is over all the generations. (Ps. 145:1, 11-13.)

Such passages obviously deal with the Lord's reign as a present reality. Nor are others predicting the coming of his kingdom in the future lacking. For instance:

> And the Lord shall be King over all the earth; in that day shall there be one Lord, and His name one. (Zech. 14:9.)
> Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name by which he shall be called, The Lord Our Righteousness. (Jer. 23:5, 6.)

These passages have been chosen at random, and on any showing come from very different periods; but a comprehensive survey would show that these two aspects are not one early and the other later, but that the two co-existed, and it may easily be demonstrated that the later Judaism adopted them both. That they do not necessarily contradict one another is a fact of primary importance in the interpretation of the Gospel records.

This, however, is to anticipate. Our present task is to understand how this belief in the Kingdom developed after the exile, and to learn something of the form in which it was held when John the Baptist and shortly after him Jesus came forward with the proclamation: "The Kingdom of heaven is at hand."

In the first place it is necessary to pay some attention to the influence of Persian ideas. Zoroastrianism, it can be

said with confidence, was not a formative influence in the later Judaism; but there is no doubt that it contributed many details, and particularly here in connection with the hope of the Kingdom. For the religion of Zoroaster had also arrived at the idea of a new age to come, to be ushered in by a heavenly figure who was to conduct a judgment which would separate the good from the evil who were to be delivered over to destruction. All of this is minutely described; and it provided for Jewish thinkers, when they came in contact with it, a rich imagery of which they were not slow to make use, especially in those strange books, the apocalypses.

There is no profit in trying to summarize, and still less in trying to systematize, the very various contents of these bewildering works. Let it suffice to say that they accomplished three purposes. First, they provided a sort of substitute for metaphysics in giving a speculative answer to the question, What is the destiny of human life? Again they gave full scope to the nationalistic aspirations of the Jews, for in them the imagination had no check. Finally,—and here their connection with orthodox Judaism is especially obvious,—they voice the confidence that righteousness must in the end triumph. These three results were accomplished by means of a detailed picture of the future, in which, though the details varied widely, the central element was the destruction of the present world order, and the inauguration of a new age in which the sovereignty of God and His righteousness would be acknowledged by all, under appropriate conditions.

The attempt has sometimes been made to disengage these works from the Judaism of the Rabbis; and certainly what a great scholar has called "normative Judaism" is characterized by a sobriety in marked contrast to these wild speculations. And yet there is nothing in them in essential conflict with what any rabbi might have written had he chosen to let his fancy run in such directions; for rabbinic Judaism also had at its heart an expectation of the future universality of

the true religion, and a belief that God in His own good time, and by His almighty power, would inaugurate an age in which this hope might be realized. If, as was too often the case, the average Jew thought more of the external features of the coming age and its joys than of its character as a reign of righteousness, he is scarcely to be condemned by Christians who have just as often centered their attention on a very external idea of the heaven which they expect to enjoy.

The significant thing is not, however, the crass nature of the popular imagination, but the really spiritual form of the hope of the kingdom at its best. It was for this reason that Jesus could begin His work with the proclamation:

> The time is fulfilled, and the Kingdom of God is at hand. Repent and believe the good news. (Mark 1:15.)

It is impossible to believe that those who heard these words would understand by them anything else than that the new age was now about to be inaugurated; and there is nothing in the Gospels to indicate that Jesus did anything to disabuse them of the notion. It is not hard to see, however, that whatever use He may have made of the popular expectation, the essence of His message was something deeper. If men hope for the coming of the Kingdom, let them be inspired thereby to a new devotion to God and their fellows.

> When the Son of Man shall come in His glory . . . the King shall say unto them on His right hand . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matt. 25:31, 34, 40.)

Let them find new power:

> Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you. (Matt. 7:7.)
>
> If ye have faith as a grain of mustard seed, ye shall say to yonder mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you. (Matt. 17:20.)

Again, the hope of the Kingdom is to be a source of sup-

port and consolation. Blessed are the poor in spirit, those who mourn, the meek, those hungering and thirsting after righteousness, the persecuted.

Moreover, the nearness of the Kingdom brings into clear light the real values:

> The Kingdom of heaven is like unto a treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. (Matt. 13:44.)

Or consider the scribe who said to the Lord:

> Well, Master, thou hast said the truth, for there is but one God; and there is none other but He; and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is better than all whole burnt offerings and sacrifices. And when Jesus saw that he had answered discreetly, He said to him, Thou art not far from the Kingdom of God. (Mark 12:32-34.)

It may well be that it was the message of the nearness of the Kingdom. For the essence of the Kingdom was undeviating submission to the will of God; and that was

Still again the popular idea that the Kingdom was to be a new order inaugurated by God's own act, and by His power and His alone, was a valuable one. It ought never to be forgotten, though it often is, that it is *God's* Kingdom which is to come. In it His will is to reign; and it is not to be too easily assumed that God's will is identical with ours. "Thy kingdom come, thy will be done, as in heaven, so upon the earth" was no pious formula to those who looked forward with eager hope to what God was shortly going to do.

But if those who heard Jesus looked forward to the coming of the Kingdom in the near future, they would have been by no means so disturbed as are some modern scholars at sayings which implied that the kingdom was a present reality; for, as has been pointed out, this dual nature of the Kingdom was already a familiar idea. True, the Kingdom conceived as the universal reign of God lay in the future,

and seemingly could only come by a miraculous act on His part; but that fact did not preclude either God's rule over the present course of events, or His rule in the hearts of those who were willing to take on themselves the obligations of the Kingdom. For the essence of the Kingdom was the undeviating submission to the will of God; and that was something which could be undertaken by the individual at any time.

It is in this sense that Jesus could summon men to enter the Kingdom. A consideration of the conditions under which they could do so, will help also to make clear the nature of the Kingdom. The first of these is repentance. Repentance is not simply sorrow for past sins, nor is it simply a change in outward conduct. It involves a forsaking of old ways, but must be based on a new will. A second requirement is the childlike spirit. Apart from an open, receptive spirit, men cannot enter the Kingdom; for only such a spirit can receive God's gift of the Kingdom. The third condition is renunciation, the willingness to leave all and follow Jesus, to abandon all selfish and worldly interests, to submit one's will to God.

To meet all these conditions is within certain limits in men's power. But this is not sufficient. Like the prodigal son, they have strayed into a far country, and are no longer worthy to be called God's sons. Only by His mercy can a man have a place in the Kingdom. This in turn entails on man the necessity of forgiving those who offend against him, for failure to do so means that a man has shut his heart against God's all-embracing love.

In all this that has been said, the true nature of the Kingdom has been implied; but it will be well to sum up these implications. It is, in the first place, a glorious future in which God will reign. It is, moreover, the moral order in which God's will is to be done on earth as it is now done in heaven. Yet again, the Kingdom is an inner reality, not in the sense of Greek metaphysics, but in the sense of a relationship between man and God, a moral fellowship be-

tween God as Father and man as a son, based on a renewed will made possible by the mission of Jesus. Finally, the Kingdom was conceived as involving in some sense at least a community; for it is only in a community that men will have scope for the activities which their participation in God's will involves. The Kingdom is not a state of subjective bliss, of solitary enjoyment of communion with God, but a something which can only find expression in a life of strenuous activity. Just as God is ever active on behalf of His creatures, so will the man be who submits to God's will. The Kingdom as an inward reality is not the perfect social order; but just because it is an inward reality, it must embody itself in an outward one.

It is not to be forgotten, however, that for the disciples the hope of the Kingdom as shortly to be realized through a great catastrophe was a present and compelling one. It is, on the other hand, obvious that when Christianity made itself at home in the Hellenistic world, this hope of the Kingdom was transformed almost beyond recognition. The expectation of its sudden realization, while never forgotten, soon ceased to be vital. It comes to be thought of as a transcendental spiritual world in a metaphysical sense. Jesus ceases to be in any real sense the inaugurator of the messianic Kingdom, and becomes the communicator of a miraculous change of human nature by which it partook of the divine characteristic of immortality, and was fitted for existence in the transcendental world. So far as the Kingdom was thought of as having any existence on earth, it was identified with the Church; and probably for the average Christian this aspect was the most important one.

The study of these changes, and how they came about, and what they led to is highly interesting. There is, however, neither necessity nor opportunity for entering on it here, except to say that not the least interesting aspect of the matter is that what really happened was that essentially the same message which the Disciples received in the framework of Jewish apocalyptic was now presented in the frame-

work of the Hellenistic philosophy of religion. But to us it will be even more interesting to see how the same phenomenon is exhibited in the theology of Swedenborg, where each of the changes mentioned above has its counterpart, and where at the same time there is in each case a deeper apprehension of the meaning of the original message.

In the first place it is easy to see that Swedenborg has recovered the thrilling sense of standing at the beginning of a new era. "At this day," he writes, "is the Second Advent of the Lord." (True Christian Religion, n. 115.) Men do not need to look even to the immediate future. The Lord is at work; the heavens are in order; the Apostles are carrying the news throughout the spiritual world, "The Lord God Jesus Christ reigns." Once again men are summoned to live their lives in the light of that fact, to find in it strength in bearing trials, and power for accomplishing great deeds in the Lord's name; and they are summoned to put to the test the values they have thought of as supreme. Nor are they to forget that the Kingdom has come by God's act, not men's, according to His plan, not theirs, and that to it they must submit their wills.

The Lord's advent is not His appearance in the clouds, but the acknowledgment of Him in hearts by faith and love. (Arcana Cœlestia, n. 6895:2.)

The coming of the Lord which is His Second Coming is taking place in order that the evil may be separated from the good, and that those who have believed in Him and do believe in Him may be saved. (True Christian Religion, n. 772 (proposition).)

The Lord is His Kingdom itself; that is, everything in all things in His Kingdom. (Arcana Cœlestia, n. 1416.)

But for all the vividness with which the Lord's Kingdom is realized by Swedenborg, it is always a spiritual Kingdom in the metaphysical as well as in the religious sense.

In the most general sense, by the Kingdom of God the whole heaven is meant; less generally the true Church of the Lord; in particular everyone who is in true faith or has been regenerated by a life of faith; wherefore he is called a heaven, for in him is heaven, then a Kingdom of God, because the Kingdom of God is

in Him, as the Lord Himself teaches through Luke . . . Behold, the kingdom of God is within you. (Arcana Cœlestia, n. 29:2.)

The Lord's kingdom consists solely in mutual love and the resulting happiness. (*Ibid.*, n. 916.)

It is clear from such passages that in Swedenborg's thought the metaphysical and the religious conceptions of the Kingdom are inextricably mingled. He meets thereby the need for a philosophical conception of the Kingdom without weakening its religious value; and he is able to do this because the primary substance in his philosophy is love. By an analysis of the nature of love it is possible to avoid a materialistic view of the Kingdom; and at the same time its ethical and religious aspects are brought into vital connection with the philosophical background.

It would be hopeless, of course, to attempt within the limits of this essay an adequate statement of Swedenborg's answer to the problem "What think ye of Christ?" Nevertheless it would be equally impossible to pass it by in any discussion of that Kingdom which He came on earth to inaugurate; for once again Swedenborg makes it possible to do justice both to the facts of the Lord's earthly life and to the demand of our hearts that we think of Him as a Being of universal significance. Swedenborg with his conception of a spiritual natural universe allows us to recognize two sides to the Lord's redemptive work. On the unseen side of man's spiritual environment He restored as no man could have done the possibility of spiritual life for men. But that this possibility might become an actuality, men must be stimulated to seek, and must be guided in seeking, this life of their own free will. This was the other side of the Lord's activity; and it is indeed the side to which we may and must directly respond. It is here that we are ourselves faced with the question, "What think ye of Christ?" And it is only as we seek earnestly to follow Him, that we shall come to see Him as the Founder of the Kingdom in any vital sense.

There remains to be considered the connection between the hope of the Kingdom and the Church. Swedenborg says:

> The Lord's Kingdom is heaven and the church where the Lord is worshipped and where the Divine in His humanity is acknowledged. (Apocalypse Explained, n. 456.)
>
> The Kingdom of the heavens is the Lord's Church in the heavens and on earth, for the Church is everywhere. (*Ibid.*, n. 911:3.)

In this sense the Church becomes identical with the Kingdom conceived as the spiritual order in which God's will is done, and all that has been said above comes immediately applicable to it; but a word must be said of the much more limited conception of the Church as an ecclesiastical body, which is also found in Swedenborg. It is a prevailing fashion today to disparage such ecclesiastical organizations as at best necessary evils; but there is in the concept of the Kingdom of God an element which puts the matter in a different light. The Kingdom of God is a fellowship, and it can only have a real existence in so far as it finds expression in some form of community life. Eventually that must involve the whole social order; but in the meanwhile there is an important opportunity in the ecclesiastical organizations we are bound to have. If they seem to be barren today, it is because men have tried to bend them to their own purposes. We make them instruments to minister to what we call our spiritual needs, by which we mean too often only our gregarious impulses, or our desire to feel that we are right and to impose our beliefs and practices on others, or our demand for something which will give us strength to pursue our own road. But is there not a place for a Church where men are united in the pursuit of God's will, in the desire to know it, and in the effort to do it? Would not such a Church find a new inspiration and a new life? Could it not itself be a vital force in the transformation of the social order into a form in which God's will shall increasingly prevail? Is such a Church impossible? Certainly it was not so thought of in Swedenborg's mind. Hear what he says:

In the Christian world it is doctrinal matters that distinguish churches; and from them men call themselves Roman Catholics, Lutherans, and Calvinists, or the Reformed and the Evangelical, and by other names. It is from what is doctrine alone that they are so called; which would never be if they would make love to the Lord and charity toward the neighbor the principal of faith. Doctrinal matters would then be only varieties of opinion concerning the mysteries of faith, which truly Christian men would leave to everyone to hold in accordance with his conscience, and would say in their hearts that a man is truly a Christian when he lives as a Christian, that is, as the Lord teaches. Thus from all the differing churches there would be made one church; and all the dissensions that come forth from doctrine alone would vanish; yea, all hatreds of one against another would be dissipated in a moment, and the Lord's kingdom would come upon the earth. (Arcana Cœlestia, n. 1799:4.)

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# SWEDENBORG'S USE OF SCRIPTURE FOR DOCTRINE (IV).

## Assisting Concepts in His Procedure.

By the Rev. William F. Wunsch.

IN three previous papers* we have tried to sketch Swedenborg's method of employing Scripture for doctrine. In the main, he turned for doctrine to what he called the sense of the letter of the Word, and did so not merely to confirm a teaching which he had reached independently of the Word, but to draw the teaching from the Word in the first place. That is to say, a century before theologians generally came to do so, he utilized Scripture as the source of the substance of theology. In our second paper we inquired how Swedenborg could hope to do this. For we are often told today that it is futile to try to draw only one theology from Scripture generally, or a theology which shall represent Scripture as a whole. Each book of the Bible has its separate theology. This is true, of course, for the historical student, who must take into account even the obsolete insight; but for the systematic theologian, who is seeking a doctrine for the promotion of the contemporary spiritual life, the Scripture has a sufficient unity to yield a single, coherent body of teaching. With what discriminations in material Swedenborg reached and brought into view this deep-lying unity, was also pointed out. In the third paper we examined his procedure more closely. First of all, it was his practice to assemble all pertinent Scripture on a given doctrinal head. Next he assessed and arranged this assembled material. Finally he formulated the teaching arising from it. All this work, we remind ourselves, was done on the sense of the letter of the Word, but was prosecuted always in the light of the deeper sense, from

*See issues of April and July, 1933, and January, 1934.

which Swedenborg imported detail as well as light. So far, we have described what constitutes the heart of his procedure.

If, however, we are to portray Swedenborg's theological procedure at all comprehensively, we must also take account of a number of concepts which served as a kind of scaffolding, in the midst and with the help of which he erected his doctrinal formulations. Subsidiary concepts though these are, they are a peculiar feature of his work. In the present paper we note as many of these ideas as we can in the space available; and it will be illuminating to observe them in the course of employment by him, instead of considering them by themselves or abstractly.

These concepts give us an occasion to recur for a moment to a question already raised—why Swedenborg's theological method with Scripture does not advertise itself more definitely to readers. Beyond the reason already offered, that it took form so quietly and gradually, lies the further reason, that it came attended by the auxiliary ideas of which we are speaking—ideas which took form in the pre-theological days. Indeed, his theological activity in general is charged with the accumulated burden of his mind and the fruits of his protracted preparation. The concepts in question were only a small part of a total mental equipment which was far-ranging and highly varied, slowly and solidly built up over the years. He abandoned his scientific pursuits, it is true, but he retained not only the disciplined mind, but many a concept, many explicit views, philosophical and even theological, from his pre-revelation days. This accounts in part for the feeling which every reader of the Theological Works has, that if he is to read them well, there is a good deal in the way of presuppositions of which he needs to be informed—assumptions, earlier discussion, particularly theories and concepts which served Swedenborg as an intellectual apparatus. For the same reason, a biography practically becomes necessary in order to explain Swedenborg's procedure in general and his doctrinal method

on Scripture in particular. Method with him was what the whole movement of his mind had come to be in the course of the years.

In the total intellectual equipment there are discernible outlines of a psychology, in which *anima, mens* and *animus* are key-terms, and in which the idea of a "ruling love" already appears, which was to become such a governing item in his theology. A wide-flung philosophy of a spiritual-natural universe, and other such massive material, are also to be found in the equipment. But present in it, too, are the specific concepts of which we are now speaking—concepts of "degrees," "influx," "correspondence," etc. We are singling these out for attention, and shall try to exhibit them as they served in the construction of one doctrine or another.

Look, for a first doctrine, at Swedenborg's teaching about the spiritual life. We find him viewing life as lived at a number of levels. He distinguishes the spiritual life from civic integrity, of course, or life lived in accord with the laws of one's land. He distinguishes it no less sharply from morality. The spiritual life has its own motives; it has a more inclusive environment than the others; it lies deeper in the human being, and embraces the whole of him as the others do not; indeed, it is a gift imparted through man's innermost being, and is not attained by any the most painstaking "conformity." The spiritual life rises above the ethical by a "discrete degree," as Swedenborg puts it. His formulation of the doctrine about man's spiritual life is rested upon a concept of levels at which the human being is alive or can be alive, and is fashioned with the help of that concept. The idea of "discrete degrees," developed in the course of his scientific and philosophic period, is present as a mould in which the theological teaching is cast. Were we to strike this idea away, we should remove the way by which Swedenborg mounted in thought to the view which he entertained of the spiritual life, and the way by which he maintained himself in his outlook on it.

Or recall, even in the most general way, his teaching about regeneration. Now we find him leaning heavily upon another concept, also brought along from his earlier period —the concept of "influx." This idea, like that of degrees, is of course inseparable from the whole philosophy of a spiritual-natural universe; but we are dealing at the moment with the specific concepts. In general, regeneration may be said to occur through the entrance into one's life of influences which until then have been shut out or allowed little operation. These influences emanate not only from God and from the spiritual world, but, as Swedenborg realized even before his period of revelation, from unseen personalities in that world, with whom, all unknown to us, we are associated. Thus life, tendered to us by God, reaches us by myriad channels; and regeneration is practically a matter of opening ourselves to the influx. If, then, we take away the concept of influx, we shall not obtain even a first hold upon Swedenborg's doctrine of regeneration. The same concept is employed, of course, in doctrine after doctrine; as, for example, in what is said of prayer, and in what is said of the Word as a vehicle of heavenly and Divine influences. "Influx" is easily one of the principal auxiliary ideas which Swedenborg's preparatory years furnished for his work of doctrinal formulation.

Among Swedenborg's leading doctrines is his teaching about Scripture. Here, by the way, is a doctrine which is not formulated from the sense of the letter of the Word, as Swedenborg's doctrines commonly are. It could hardly be gathered from what the Bible says about itself, for that is very little. It is gathered, as it must be, from what the Bible is. But what is the Bible? Swedenborg saw before him the Word of God, of which the Bible is only the expression in this world; there is also the Word as it exists in the consciousness and grasp of those in the spiritual world; and the two "correspond." In the pre-theological days Swedenborg had dealt much with the correspondence between inner and outer world, indeed between our modes of

reference to the one and the other. He had also come to predicate an inner and outer of Scripture, and to see that there are two ranges of truth in it, between which there is correspondence. That broad fact existed for him, though the content of the inner sense had yet to be disclosed. Of course, the concept of correspondence, applied to Scripture, was above every other service to put his mind in position to command the substance of the deeper sense, should this be disclosed; but it was also a concept which he employed in his theological doctrine about the Word, its senses, and its general structure.

We bring into our list one concept more, that of cycles in the religious history of the planet. This concept comes to the front in Swedenborg's formulation of the doctrine of the Second Coming and of a new Church.

Unlike the others named, this concept is hardly traceable to Swedenborg's scientific and philosophic work, but arose out of general and even ancient speculation—indeed had its first expression in myth. From his university days, when he read Ovid, Swedenborg had been familiar with the thought of Golden, Silver, Copper and Iron Ages. The Bible itself had always held for him intimations of a distant day when the race was nearer God and nearer all the realities of the spirit than it has been since. That period often engrossed his thoughts, and spoke powerfully to his longing for a similar high knowledge. The Adamic age stood out in contrast with succeeding ages. Any one can also see cycles of progress and decay in the history of civilization; and as for the history of religious experience, any one, looking back over the centuries, is aware of at least two great religious eras, the Christian and the Jewish. From these and like sources the idea of a succession of religious epochs readily arose.

Still it cannot be said that the concept of cycles in man's religious history did not associate itself with the scientific and philosophic in Swedenborg's pursuits. In the poetically phrased discussions of *"De Cultu et Amore Dei"* he drew

upon the idea for the mythical dress of his thought. And in time the idea of cycles was definitely fitted into his view of the world, and particularly of the race's religious history. Witness the concluding chapter of "True Christian Religion," dealing with the Consummation of the Age, the Second Coming, and a new Church, where he calls attention to the fact that nature and life are characterized by "circles."

> Times in general and in particular pass through these circles. In general, the year passes from spring to summer, through this to autumn, then ends in winter, and from this returns to spring; this is the circle of heat. In particular, the day passes from morning to noon, through this to evening, and ends in night, and from this returns again to morning; this the circle of light. Again, every man runs through the circle of nature, beginning life in infancy, advancing therefrom to youth and manhood, from this to old age, and dies. So likewise every bird of the air and every beast of the field. Every tree also begins in a germ, goes on to its full stature, and gradually declines until it falls. . . . The like is true of every shrub and bush, even of every leaf and flower, indeed of the soil itself, which in time becomes barren; and of all standing water, which gradually becomes foul. All these are alternative consummations, which are natural and temporal, and yet periodical, for when one of them has proceeded from its beginning to its end, another similar to it arises. Thus everything is born and dies and is born again, in order that creation may be sustained. Something similar takes place in the church because man is a church and in general constitutes the church, and one generation follows another with constant variation of disposition; and iniquity once inrooted, that is, an inclination to it, is transmitted to posterity, and is uprooted only by regeneration, which is effected by the Lord alone. (N. 756.)

There are further references to the concept, or applications of it, in nn. 762 (where he remarks that it was from the "circles" named that "the wise men of ancient times inferred four ages of the world"), 763, 764, 760.

Plainly, then, Swedenborg seriously employs this concept of cycles in religious history in the formulation of the doctrine about the Second Coming and a new Church. At least he does so in that fullest presentation of the teaching in the chapter cited in "True Christian Religion." His view of the race's religious history has by that time become much

more extended, however, and definite and assured. Preceding the Jewish era he describes an "Ancient Church" (to use his term), and before that "the Most Ancient." In both these periods, moreover, and in the Jewish and the Christian eras, spiritual life had arisen, flourished, and finally fallen away. Swedenborg's attention, it is to be noted, is on the history of the spiritual life itself, not on that of institutions. He is recounting the fortunes of the kingdom of God, not of churches in our sense of the word. Note, too, that he felt that Christianity as at first promulgated, in his day had spent its force; a new, a fifth era was to set in. We shall indicate the reasons for this conviction in a moment. But to continue with the description of the concept of religious eras as this stands elaborated in "True Christian Religion," there is the further point that each era was initiated by an impulse from on high. This was plainest in the case of the Christian era, initiated by the Incarnation, but only a little less so in the initiation of the Old Testament period through the revelation on Sinai. The new period, to begin with Swedenborg's century, would owe its initiation to a similar cause—the Lord's Return. In the framework of this outlook Swedenborg formulated his teaching about the Second Coming, and about a new Church or fifth age in the religious development of the race. It will have become very plain how largely he used the early concept of ages, now a detailed and much enriched conception.

One of the sources of the enrichment of this concept in the theological days, and one of the reasons for assurance about it so that it could be seriously employed, was Swedenborg's other-world experience. That experience brought him acquaintance with heavens which had issued out of a most ancient religious era on this earth; also with heavens which had been formed from a second ancient era, still antecedent to the Old Testament period. The other world, as observed by him, lent its witness to this interpretation of the race's religious history. And it was also something observed there which convinced him that the first Christian

era was at an end, and that a new period was being ushered in. Forces were to be observed operating in the other world and secretly in Christendom, closing one cycle in the race's spiritual experience, opening another. The Lord was effecting a judgment on the first Christian day, and ushering in a second.

The concept found enrichment and support from another source,—namely, the spiritual sense of the Word. The early chapters of Genesis in the sense of the letter speak at the most of a day when the forbears of the race were very near God in their integrity, and of a later day when there was a movement to recapture life with God. In Swedenborg's exposition, however, the spiritual sense of the same chapters pictures the two states as two prolonged epochs, "the Most Ancient Church" and "the Ancient." These and the other religious epochs are pointed to by the spiritual sense of the Word elsewhere also, as that sense is expounded in the "Arcana Cœlestia." "True Christian Religion," chapter xiv, interprets the statue seen by Nebuchadrezzar as a symbolic epitome of all five religious epochs, though fourth and fifth were still future when Daniel was written.

We find Swedenborg working thus largely with the concept of religious eras in his formulation of the doctrine of the Second Coming and of a new Church; and by force of the association of this concept with other-world experience and with the deeper sense of the Word, we find him carried along in a course which is not the usual one—that of drawing the doctrine from the sense of the letter. In the usual course the doctrine would be drawn from the main Scripture on the subject, the Lord's own words about His Return, recorded in Mark xiii (and its parallels in the other synoptic Gospels). A very few passages from this material are cited, indeed, in "True Christian Religion," chapter xiv, but for their spiritual sense.

It arrests attention that Swedenborg did not formulate this particular doctrine from the sense of the letter. For it stands at the forefront of his whole teaching. In many

ways it is the doctrine which must be accepted, if any is to be accepted. For if there is no Second Coming, there is no mission for Swedenborg to serve, there is no teaching for him to state, given by the Lord in His Second Coming. Why did he not formulate this teaching above all others from that sense of the Word which is common ground for Christian teaching and an undeniable and obvious sense? I think the real reasons have been indicated just above. Certainly Swedenborg did not depart from his common practice because it is impossible to gather this teaching from the sense of the letter. We hope to sketch such a formulation of it in our last paper. Unfortunately some of our writers (compare Giles, "The Second Coming of the Lord," pp. 47, 52, 53, 55) have spoken as though it were fruitless to turn to the sense of the letter for this especial doctrine. That would be a serious weakness in the whole system of doctrine in the Theological Works.

It is apparent that for the concept of religious cycles, as he employed it in theological formulation, Swedenborg drew more than a little upon his other-world experience. Yet we have his statement that he received nothing pertaining to the doctrine of the new Church from any angel. As something should be said about this position somewhere in a discussion of his doctrinal method, and as the matter is at least remotely raised here, we take the occasion to speak of it here. We have certain distinctions to make if we are to stand by the statement quoted. For it is plain that Swedenborg was told a good deal, and a good deal which is doctrinal, by angels; to be convinced of this one has only to compare his Memorabilia with the body of his text. We reflect, in the first place, that not all he learned in this way was doctrinal; much was information about the world of the spirit, or was information like that about an Ancient Word (True Christian Religion, n. 279), or, strictly speaking, was something of the spiritual sense of the Word. What is non-doctrinal does not come under the statement. Nevertheless, much which he heard was not only doctrine,

but the doctrine of the new Church which he was going to set forth. As to this, his statement can only mean that—whatever he may have learned in other-world intercourse—when he came to formulate his doctrine on the subject, he did so jealously from the Word. He had early felt constrained to look for what he would say "to God's Word and the Holy Spirit" (The Journal of Dreams, p. 38). "Christ said that I might take nothing save from Him" (p. 62). If Swedenborg had not heard much of the substance of his teaching from angels, and recorded the fact, he would not have needed to say, "I have not received anything whatever pertaining to the doctrine of the new Church from any angel"; and if he had not carefully made his formulations solely from the Word, he could not have concluded, "but from the Lord alone while I read the Word" (True Christian Religion, n. 779e).

Such assisting concepts as we have named must therefore also be brought into the story of the way in which Swedenborg formulated his teaching from Scripture. Besides those which have been named, there are others of course, like those of series and form. All of them helped to constitute the elaborate scaffolding, in the midst and by means of which Swedenborg's doctrinal formulation proceeded. These concepts are not his subject-matter, in his period of revelation. In themselves considered, they are not theological ideas. Nor do they represent the heart of his method, which consisted in formulation from the sense of the letter in the light of the spiritual sense. But without these concepts he could not have reached the point of view from which he looked out on his subject-matter, nor would he have couched his formulations in the terms in which he did. They are part of the uniqueness of his system. In his hands they proved, and they now remain, an apparatus of thought in the formulation, grasp, and presentation of the teachings of the new Church.

William F. Wunsch.

# PRESENT-DAY VALUES IN COLLEGE EDUCATION

By Myron H. Broomell

WE have all heard emphasis laid on the advantages of a college education for the young man who wants to get ahead in the world. It is not my purpose to rehearse these once more, but rather to discuss, in the light of present economic and social conditions, the question of just what the value of a college course may be to those graduates who complete one this year or next, or possibly for some years in the future, and also what its significance may be to those from whom such graduates seek employment,—that is to say, what abilities or qualities an employer, and from a more general point of view, any member of the somewhat older generation, may expect the college course to have conferred upon the graduate whom he employs, or with whom he comes in contact.

Up to a few years ago, few people entertained any doubt that a college course was valuable simply because it gave the student a training which would enable him, almost immediately after finishing it, to hold down effectively a job in whatever line he had trained himself for; and so he would earn more money, maintain a higher standard of living for himself and any family which he might accumulate, and thus be a more desirable member of society. It is true that every now and then one would see in a paper or magazine, a joke aimed at the college graduate's lack of practical knowledge; but such ill-timed jests were merely outcroppings of a scepticism that was generally snowed under in the popular enthusiasm for college and college training. Occasionally, also, an idealist here and there would say something about the benefits that a broad cultural education had to confer on those fortunate enough to acquire it; and it was customary for the man listening to the idealist to nod

approval at such sentiments, although it was not always quite clear in the mind of either exactly what was meant by a broad cultural education. But at any rate, almost everyone was agreed that college was an invaluable preparation for life, and this general agreement was made evident in practice by the enormous increase in the enrollment of colleges and universities that took place between the end of the Great War and our descent into the well-nigh bottomless abyss which we have been accustomed to call the "depression."

Since hard times have become the rule (of course I do not mean to imply that we are not now on our way out of them, but if I may not say that they have become the rule, I will say, since a much greater economy has become a habit if not a necessity with many), the enrollment of most colleges has decreased, in many cases tremendously. Much of the decrease is due to the fact that some who would attend simply cannot do so because of lack of funds, or because such funds as they have or can earn must be devoted to the needs of some member of the family; on the other hand, some of the decrease is due to a feeling of doubt as to the possible use of going to college at a time when a college degree by no means ensures profitable employment after graduation. Exactly how many stay away from college on this account, who could afford, or at least manage, to attend if they wished, it is of course impossible to determine mathematically, but the number is doubtless considerable. They feel, whether rightly or wrongly, that there may be little use in attending college to be trained for a job that they will not get.

If we consider this fact in the proper light, it seems to me, we see that before we can answer the question, "Is college worth attending, whether or not it secures employment?" we must first find the answer to two other questions: (1) "What can a college education give a student besides training for a definite profession or line of work?" and (2) "Is it necessary that college prepare a student for a definite line of work, in order to be really valuable?"

The answer to these questions, if we can arrive at a correct one, should be useful to at least two groups of people: on the one hand, to students, in doubt as to whether to make the effort necessary to attending college, at a time when they must more than ever remember that their college course will cost them not only what they spend while in attendance, but also the money they might have been earning during the time when they are in college; and on the other hand, to employers and prospective employers, who often wonder just how college has improved the graduates for whose merits they are asked to show appreciation in the tangible form of good wages or salaries.

Let us consider the second question first. Is college worth while, if it does not prepare or train the student for some specialized form of activity? This is not the first time that the question has been asked. It began to be asked more and more often as the enrollment of colleges increased, and the graduates went out to be clerks, accountants, salesmen of everything from brushes to bonds, business executives, journalists, hotel men, and what not, instead of confining themselves, as formerly, mostly to the so-called professions of doctoring, lawyering, preaching, and teaching. The answer given by many was: "No; college must fit a man for something, or it is useless." The response of the colleges and universities, especially the latter, to this demand, was to add many new departments, some never heard of before. Schools of journalism and business administration, and courses in salesmanship, interior decoration, upholstering, auto repairing, and other subjects as remote from the old-fashioned Latin and Greek, chemistry and physics, philosophy and history, as could well be imagined, were added to the stock in trade of the institution. There were some who continued to say that a college had no business to become a vocational school; that any business or industry should assume the responsibility for educating its junior members in its own technical details; and that the chief value in a college education was to be found in the general

training that it gave. But these people were not able to lift their voices above the roar of those who clamored for what they called "practical" training, even though the traditional subjects were retained in the curriculum along with the newer and fancier ones.

Yet the technical training did not always produce the result that it was expected to produce. Sometimes the student who had taken courses in business administration found that the system employed in the business which he entered was different from the one his professors had stressed in college; or the newly fledged newspaper reporter discovered that the editor of his paper had a mortal objection to the style of writing that his professor of journalism had taught as being practically perfect. And now there are one or two more complicating factors: colleges and universities are obliged to reduce expenditure, and it is frequently terrifically expensive to maintain schools of journalism and of every other trade in the world in order that graduates may prepare for all possible forms of earning a living. And a further objection comes from students who find that, having received a careful training in pharmacy, they get jobs running a filling station or clerking in a jewelry store; or having been trained in accounting, they can only find work as automobile salesmen.

Some are further dismayed when they read articles, published in the most respectable magazines, suggesting that the day of the "business executive" is past; that the development of the future will tend toward the elimination of the highly paid, perhaps over-paid, young executive—the kind we see sitting at a perfectly bare desk in the advertisements of the correspondence schools, giving orders to a stoop-shouldered man who once went to the same grade-school; and that business has in many cases reached its limit of economy through expansion in the size of the individual unit, and that the smaller business with less capital indebtedness is the logical type for safety in economic storms.

On the part of the general public, also, one hears more and more frequently complaints that the colleges turn out

nothing but machines; graduates without true personality, without the ability to think, without any contributions to make to the problems of the society in which they should be taking a constructive part; and that too often a student is able to bring away from college little more than a certain style of wearing his hat or a habit of going without garters. There are heard, more and more often, expressions of regret for the values which students used to find in the old-fashioned college training; not for the training itself, exactly as it was,—for however well it may have suited its own day, it is not precisely adapted to ours,—but for the qualities which it conferred upon those who experienced it.

In short, the question as to whether college can be valuable if it does not give technical skill, would seem to be answered in the negative by the complaints, from manifold sources, that in aiming chiefly at technical skill and training it has fallen short of its proper aim. We are pointed to the conclusion that there is something lacking; that while the hand, the pencil, or the vocabulary is being trained, the heart has been neglected; that in constructing the technician, the college has failed to build the human being.

We turn then to the question, "What is it that a college course can offer a student besides training for a definite profession or line of work?" I think the answer to this is that it can, if he is willing, and if the world is willing to recognize the value of this afterwards when he goes out to face it, offer him a general and comprehensive education, the purpose of which is not merely to teach him how to perform certain duties along one line of specialization—such as cost accounting or beet-sugar analysis,—but to mold his entire personality and character, even to attempt to build them up if they are low and weak, and to assist him in gaining an understanding of the fundamental nature and problems of the world into which he must shortly go out, and in forming a well-balanced outlook toward the world and toward other people, that will stand by him in times of difficulty.

It may properly be asked how such ends as these are to be accomplished; how are a certain number of hours spent

in classrooms and in the study of books to work such changes in the nature of the student? It would be impossible to set forth in any short space of time a full exposition of the methods and benefits of a general college course —that type of course which is the peculiar province of the college of liberal arts—but it may perhaps be possible to illustrate briefly some of the ways in which such a course is able to produce its desired effect in the character and personality of the student. Of course it must be understood that some students occasionally seem unwilling or unable to profit by this kind of education, just as they do in other kinds, and that I speak only of those who are willing to develop. Nor do I mean to imply that in all cases the result may be expected to be perfect, so that perhaps instead of saying that his education will *teach* a student to do certain things, I should say that it will *help* him to do certain things; but in any case, the tendency of the educative process is the same, whether or not it completely reaches its goal.

A consideration of the qualities which a student may acquire from a faithful pursuit of his studies, involves the problem known to psychologists as that of the transfer of training. It used to be confidently believed, even so late as the beginning of the twentieth century, that the type of study required for the mastery of certain subjects never failed to confer certain abilities on the student. Thus the study of Latin and Greek was highly recommended because, so it was said, it developed the mind. That is to say, it was thought that the day-by-day translation of passages of Latin and Greek, which frequently had to be worked out with as much pains as problems in algebra, increased the capacity and power of the mind, much as an engineer might increase the horsepower of a motor by increasing the bore and stroke and the cylinder displacement. As a result of this theory, untold generations of scholars read Caesar, Cicero, and Virgil, Xenophon's "Anabasis" and Homer's "Iliad," with a patient dislike, being confident in their faith that the result would be a mind of a greater horsepower. But about the beginning of the present cen-

tury, when the art of psychology, in aspiring to become a science, also succeeded in becoming a popular fad and a court of last resort in the settlement of all possible questions, doubt was thrown on the old idea of the transfer of training, and it was denied that any student, after eight or ten or however many years of reading the ancient classics, had any better mind than he had when he started. The theory now was that abilities acquired in one study could not be transferred to another; that the student, after years of dead languages, might be and probably was a better reader of dead languages, but that he was certainly as much of a dunce in mathematics, or in running a store, or in being president of a railroad, as he ever was. This new theory was promptly noised abroad; it brought considerable relief to those who had never liked Latin and Greek in the first place; and the result was a marked falling-off in the number of students who now studied them.

A point, however, which the psychologists had failed to consider, and which they have since come to admit and even to emphasize, was that while a student might not actually increase his mental ability for all forms of mental activity merely by concentrated study in one subject, still he could, and did, if he was a conscientious student, acquire certain habits of study and thought, certain methods of thinking and a certain kind of attitude when he was confronted with a new and difficult problem, which he *could* carry over from his college work into other situations. He would have learned, for example, to study long and patiently on something that was hard; to consider all possible angles of a problem when he had one that defied solution; to take into consideration all the parts of the problem, and of all the other problems somewhat like it that he had solved in the past; not to give up when he did not see at once the proper way of going to work at a task, but to study out a method of approach; not to abandon the task on the failure of his first effort, but to continue until he had exhausted all possible ways of dealing with it. Also he might learn to accept criticism and correction gracefully,

to be courteous in supporting his own opinions, and tactful in correcting those of others. Such were some of the useful habits which could be transferred—not automatically, to be sure, but quite possibly—from his study of languages to the other activities in which he might engage after college was over.

Some other subjects, such as mathematics, chemistry, and physics, tended to produce much the same results as the ancient and modern languages and the study of English grammar. All these might be grouped together as being studies of such a kind that they tend to develop desirable mental habits. Another group of studies, in which one might classify history, philosophy, economics, biology, and English literature,—all of them subjects of a general nature, cultural, and of little use in the business of earning a living unless one is a college professor,—tend less to develop a *method* of thinking and more toward forming the opinions at which a person arrives as a result of his thinking. All of them are studies of life, as it has been and as it is, and of what men have thought or wondered about it in the past, and what they think and wonder about it still, and as such they aim to produce in the student an understanding of the world in which he must live, and to establish in him firm resolutions as to how he is to meet it, and what use he is to perform in it; not merely to choose what line of work he will take up, but also to determine what purpose he shall keep constantly in view as he pursues that work, what standards of honesty and service he shall hold to, what influence for good he shall try to help in furthering among the rest of his fellow-citizens.

It has been said, perhaps a million times, perhaps one million two hundred thousand times, that this is the age of specialization, and we are so accustomed to the idea that we tend to regard as cranks the few who occasionally point out that specialization has as many disadvantages as it has advantages; but I should like to emphasize the point that much of the value in a general college education, consisting mainly of the studies which I have just been

mentioning, is that it avoids specialization. It is true that we are possessed with the idea that a student must be specializing in something. And any graduate is likely to be asked, "What did you specialize in in college?" or "What did you *major* in?"; and even if he did not study engineering or law or medicine, he will then answer that he majored in history, or French, or chemistry, or else he will answer, rather sheepishly, "Well, nothing much, I guess; I just took the regular college course." But the fact of the matter is that, although most colleges expect students to choose one field of major interest, such as chemistry, or French, this selection means only that he studies a little bit more of French or chemistry than he does of his other subjects; and the college equally expects and requires that his work will be generously distributed among a considerable variety of studies.

The reason for this insistence on a well-distributed course is that all the studies which I have mentioned as belonging in the two groups—those which tend to create useful habits of thinking and those which tend to form opinions as a result of thought—are really all only parts of one study, which alone can build personality and develop character, can allow a man to be a human being instead of turning him into a machine, and help him to live and function and perform uses in a difficult and not perfect world. This one study, of which all the others are but parts, is the study of human society—in a word, man—and his relation to the universe. You can call this sociology, which is a new word, and means very little as yet; or you can call it philosophy, which is an old word, and was used in this all-inclusive sense a long time ago, before it came to mean little besides the discussion of abstract questions which most people do not understand; but whatever it is called, it is at the same time the purpose and the sum of a real and proper college education, and it is the thing that people mean, or should mean, when they speak of a broad cultural education. A cultural education is one which develops a student in the ways which I have attempted to indicate;

which *cultivates* him, his mind and his state of mind, throughout a continuous process of growth into all his possibilities as citizen and human being, member of society and material out of which society is formed.

It might be contended that all this is a pretty idealistic conception; and I would not object to the contention so long as I might maintain that "idealistic" does not mean "imaginary." It is really a matter of simple fact that in studying languages or literature or mathematics, history or economics, chemistry or biology, the student is merely approaching the whole world-picture from different angles or through different phases. Literature and mathematics contain the record of what men have thought, and how they have thought it; languages embody the record of how they have expressed it; chemistry is a description of the world men live in, and biology an account of the bodies men occupy; history and economics are the story of what men have done and do, and an attempt to discover some of the rules which govern that behavior. All together form, in sum, the study of mankind, of which each student is a part.

You will remember that we were attempting to determine whether college is worth attending even if a college education is no guarantee of employment. I have tried to express as clearly as I could what I conceive to be the values which college can give a student besides special technical training. It seems to me, as it must surely seem to you, that the purpose of a man's development is to become not only an efficient workman, whatever be the type of his work, but also a person of some account in the world. To be of account in the world, both for his own sake and for that of others, he must have some understanding of it, whether from the political, the economic, the scientific, or the social side. This sort of understanding, we know, is necessary to every true leader,—a leader being one who guides men to a better state of affairs. Not every student is destined to become a leader; yet the qualities of leadership are valueless unless there are men capable of following. The ability to follow demands the same kind of understanding as the

ability to lead, unless the followers are to be mere sheep; the average man must have an understanding of the world that will insure his choosing the right leader; and such an understanding cannot be gained except by a broad study of the past and the present, and their reasons for being what they were and are. Just in so far as this study is worth making and this understanding worth having, and in so far as they seem so to those who are judges of the college student, either as employers or as friends, will college be worth the student's attending, whether in good times or in bad.

To New-Churchmen in particular, it remains to be said that the Urbana Junior College, which is Urbana University performing its use in a degree fitting to its opportunities, works in harmony with the theory outlined above in offering its students a cultural foundation in the sciences and liberal arts. Stated in terms of Swedenborg's teaching, the principle involved in offering a cultural education as a preliminary to coping with the problems of life in great technical variety, means that we see in the doctrine of the Grand Man not only the assertion that each is, on the natural plane, a specializing organ in a highly integrated organism, but also that each is, on both spiritual and natural planes, a human being in a society of human beings, and in a manner of speaking, a society in himself; that is, that the development of the individual spirit must include a growth into all the functions which are predicated of the society in which he belongs, and an extension of his vision toward the broader horizons of that society. Such a development of the individual is the aim of the liberal arts college, working, as is its primary purpose, in the intellectual field. To this is added, when the New-Church college realizes its possibilities, an effort in aid of a spiritual development concomitant with the widening of intellectual horizons,—a broadening and extension of vision in those matters of the spirit which concern the whole society in which the student is being prepared to participate. So a college education may become still more worth while, and in a higher sense.

MYRON H. BROOMELL.

# THE PRINCIPLE OF GOVERNMENT

By Edward H. Schneider

THE purpose of government is to establish and maintain order. That statement is self-evident. But what constitutes order, and how order in natural affairs can be perfected, are not matters of knowledge only, but also of understanding and life. It is quite obvious that disorder exists, and that suffering and sorrow are the effects of disorder, whether physical or mental, appearing in the forms of disease, quarrels, crime, pestilences and famines, or, in modern terms, of epidemics and depressions, affecting us according to the states of our affections. It is also quite evident that order cannot be known, understood, or perfected except by means of laws. And since man must first acquire a knowledge of laws before he can do anything, whether of a mechanical, commercial, judicial, or spiritual nature, therefore he must turn to and consult competent authority, and then through practice and experience become enlightened. Authority once established cannot for slight and frivolous reasons be overthrown. For authority assumes a central position, from which quantity receives its quality. And the greater the quantity the more difficult it is to overthrow authority, for quantity protects the quality, as the people protect their leader; and a sudden overthrow of leadership would result in disorder, or disorganization.

This fact can be seen in any turn from a monarchical to a republican form of government. When such a change is made, the republican government usually assumes at first many of the aspects of the monarchical. A pure democracy requires considerable time for its establishment, because the people must be educated, and their habits or states of mind must be changed, so that they may adapt themselves

to the new form, and reason from, in, and for it. A change of form involves a discrete nature. The change comes by continuous degrees until it assumes a discrete nature; but little difference is seen between the highest of a lower form and the lowest of a higher form, whether the progress is downward or upward. Thus the change of Greece and of Rome from a democracy to a monarchy was gradual; but the change finally assumed a discrete form, which became more tyrannical in time. The statement applies to the change upward from a monarchy to a republic, the form of government becoming less and less dictatorial. In this country the change is toward a purer democracy, although there is a tendency to backslide. But this backsliding may be viewed in the light of a temporary retreat, to reorganize and gather forces to resume the attack.

So also in ecclesiastic government; on the surface the change is according to continuous degrees; but inwardly or spiritually, when a discrete change has taken place, a distinct difference can be seen. Thus little difference can be seen in the actions of people, whether of the old churches or of the New Church; but in time as the internals become manifested in externals, the difference will become more apparent. Even the doctrines appear to those in externals only slightly different; but when seen by those in internals, they have nothing in common, for their discrete nature is then apparent. The discreteness of things is not easily distinguishable from the plane of natural truth; but from that of spiritual truth it is readily distinguishable.

The New Church acknowledges that God created the universe in perfect order, and that all disorder has been brought about. Therefore order can be restored only by man's return to the order in which the universe was created. This entails great labor and sacrifice. For perfect order requires that lower forms should serve the higher. Disorder was occasioned by man's effort to cause higher forms to serve lower, thereby putting himself and nature, or his proprium and the corporeal principle, in the center. What-

ever order we are in is an indication of the state we are in. With the regenerating man, order begins in internals; and from his internals his external or natural self is put in order. But with the unregenerate man, order concerns externals, and is from without. Ecclesiastical government represents the internal, and political government the external. Without religion man can be governed only from without, by the political agencies.

We attribute disorder to various causes, such as greed, selfishness, and ignorance of what constitutes order. But such things are not properly causes at all, although they have that appearance. They are properly effects. For if we attribute good and truth to God, so likewise we must attribute evil and falsity to hell. Unless we find what greed and selfishness originate in, we can make but little headway toward their elimination, for several reasons. First, to attack them is to attack them in persons, and we see them in others more clearly than in ourselves. Too often our own selfishness and greed, when opposed, appear to be in the opposition. Second, they assume an endless variety of forms, changing to a new form as one form is eliminated. And third, disorder can be seen only from order, or from an understanding of order. And order can be seen only in its form, which is the laws of order; and as there are distinct forms of order of a discrete nature, so order is viewed from whatever form a man is principled in. Selfishness and greed have their origin in the corporeal and sensual principles, and more so as they are supported by the rational principle. Therefore in the proportion that we subordinate them to the spiritual and celestial principles, do we overcome worldly and selfish impulses of an endless variety of forms. No form of government and no amount of legislation can overcome disorder or suppress selfishness so as to bring peace and happiness to a people as long as they remain deeply rooted in those worldly principles.

God is order; from Him order exists; and He operates upon every plane from inmosts to outmosts. Since the Lord

now has a Divine Natural, He also operates upon man's natural principle from a position within, but discrete from, this principle in man. The churches are the intermediaries. But with the New Church and the Second Coming of the Lord, He opened and revealed the Divine spiritual and celestial principles; so that now the New Church is interposed between the Lord and other churches, and represents heaven or the Lord's kingdom on earth. The Lord operates from these principles now as the inmost of a simultaneous order of discrete degrees, from which the natural is reformed and regenerated. That is, in the New Church the rational principle is being formed from the spiritual and celestial principles, and not from the sensual principle, as was the case in other churches in the past, and as it still is to a large degree. Therefore now from the spiritual rational we subordinate the sensual and corporeal principles. We cannot turn overnight from the habit of reasoning from the senses or the world to that of reasoning from causes or the spiritual. For the development of that faculty the little volume, "Divine Love and Wisdom," was written. And that little volume will be the most effective means of perfecting order in this world, more so than all the science, philosophy, and law books in the world.

When we form the habit of reasoning from causes to effects, there will be less likelihood of mixing the New-Church truths with those of the world. Therefore when entering or acquiring a knowledge of the activities in the world, we should enter from the East, that is, from the Lord, so that we can see things in the order of their true form. It should be remembered that in the light of heaven the inhabitants of hell assume hideous deformities; but in their own light and the fantasies of that light, they appear as other men, and even in forms they consider beautiful. One of the first things to do is to give up all convictions acquired from the world through the senses. This means to withdraw our affections from them. "For where your treasure is, there will your heart be also." And what we

love we defend and exalt. All human documents and doctrines should receive their authority from the light of the New-Church truths, or from the Word in the light of the New-Church truths. They cannot be put in their proper order as long as our affections are deeply rooted in the sensual principle. Doctrines formulated in the world from a love of eminence and opulence are many; and they can be put in order only from the truths and doctrines of the Word. These are also acquired through the senses, but from the light of the spiritual sense. Therefore order in its true form must begin with the New Church. A central point must be established and is established. That central point is the Lord in his Word; for the Word is the Lord. Only to the extent and degree that the Lord is regarded as the universal end and center from which and toward which all effort is to be directed, can order be established. For God is order and all order is from Him, and is He; so that, as we enter order, we enter the Lord.

In the "True Christian Religion," n. 52, we read:

> Order is the quality of the disposition, determination and activity of the parts, substances or entities, which constitute the form of a thing, and whereon its state depends; the perfection of which is produced by wisdom operating from love; or the imperfection of which is occasioned by perverse reason operating from cupidity.

This is not easily understood, even though we have a knowledge of the exact definition of the words as given in the dictionaries. And even after we have read Swedenborg's explanations in the numbers following, we shall still not understand it in its applications to particulars. While the above is a general truth, it relates in particular to man as an individual, or as a subject or form or part of the ecclesiastical and political governments. As a subject of both, man is governed from within by the ecclesiastical government, and from without by the political government. For all things, no matter how minute or immense, are governed both from within and from without.

In accordance with the above definition of order as ap-

plied to the political government, the form of government is the substance; the parts—as the judiciary, executive and legislative functions, and numerous departments—are the various offices of the substance or form. The entities are the people, and the people are forms of love and wisdom. Now the quality of the disposition, determination and activity of the parts, substances and entities, is according to the disposition of justice and judgment determined by the people through their representatives, the representatives representing the understanding and the people the will. Judgment, it should be remembered, is not from the understanding but from the will, so from the people; for the representatives are from the people as the understanding is from the will. The political government is the general or common form, the individuals the particulars forming the common body. Justice and judgment do not exist apart from a subject which is a substance, and cannot be administered excepting by the parts or representatives from a knowledge of law and order, according to the activity of the will or love of the people from, in and for justice and equity. For the quality of order is according to the state of love and wisdom with the people. If such love and wisdom are merely natural, then order can only be administered from without by mandatory laws; and this of necessity must be of a very imperfect quality, for such laws govern the individuals collectively. Therefore another government is necessary from which true justice and judgment has its existence, and through which it is administered and applied to the individual as a unit, thus governing the units independently and distinctly. For the units are complete in themselves, and can be perfected independently of the general body, the political government, yet only to the degree in which the units enter the Lord's kingdom.

That kind of government which applies itself to the individual in his purely voluntary actions is the ecclesiastical government. Unless a principle of religion forms man's conscience, the mandatory laws from without are repulsive; or at best we obey them from a sense of duty.

[For] religion is like seed, producing just and true desires, and hence just and true judgment and conduct in spiritual things, and by these in moral things, and by the latter and the former, in civil things. (Coronis, n. 40).

Government then begins with the individual, who is in a position between the ecclesiastical and the political bodies, partaking of both; that is, as to his internals he is in one, and as to his externals in the other; so he is between the Word or the Lord on the one hand and the social and political bodies on the other. Therefore the quality of the political order, and of justice and judgment from that order, is according to the quality and quantity of the government in individuals. For it is quite evident that, as the individual governs himself from the truths of the Word, and as the number of such individuals increases in the body politic, so a nation is qualified to govern itself. Otherwise it will have to be governed or ruled by other nations. It is also evident that the justice and judgment with which a nation rules the nations under its dominion are according to the justice and judgment that prevail within its own borders. It is also quite evident to any one following the acts of the Lord, that He applied Himself to the individual; for He operates through particulars to generals. But the Israelites were governed collectively, as were the Catholics; but the Protestant church collectively, both as political and social bodies, but more as social bodies. Thus all the churches before the New Church were ruled from without, for they consisted of merely natural men, and the natural man can be ruled only from without. He is under authority and dictatorship, whether from the church or from the state, whether through moral or through civil laws. But the spiritual man on earth who comes into the Lord's kingdom is governed both from within and from without. But he is not forced. To him mandatory laws are not commands but blessings. To him they are walls of protection, and the truths of the Word are his armor. He is regenerating; and regeneration cannot be forced on man. He

must be led; but he follows willingly in the ways that he sees the Divine truths of the Word point out. Those within the walls of the New Jerusalem are "kings and priests unto God," because they rule their particular and individual government; and if they are in positions of prominence in social or political affairs, they govern from a universal end, which is that of Divine Love and Wisdom, with the sole object of turning others toward the same end, and so bringing them within the protecting walls of the Lord's kingdom. In no other way can this be accomplished more effectively than under a political government, where responsibility of government rests upon the people; for by that means the individual is made to realize that government begins with particulars, which are the individuals. Rationality and liberty go hand in hand. As the individual forms his rationality in moral and civil matters from the spiritual, he comes into greater spiritual and political freedom. Political matters, and in particular economics, are matrices in which he shapes his character. This he can do only in the proportion that external restraints are removed; he can come into freedom of action only in the proportion that he governs himself. In time of war it may be advisable to centralize power and authority in one person; but under normal conditions it means that the people are shirking responsibility, and are looking outward toward sensual and corporeal things for relief or help, thereby putting themselves under the authority of dictatorship, and so losing their individual freedom. By looking inward toward a universal end, that is, toward the Divine Love and Wisdom, in which singulars or truths are infinite, and each particular or individual is a form of thousands of singulars, he becomes more distinctly a government within its inherent right. As the numbers of individuals looking inward and upward increase, so much more perfect does the political body become. For form becomes more perfect as its parts become more distinct. They become more distinguishable, so less confused. This order should exist in the home, and in business and

social organizations, as well as in the political organization; because as duties or uses become more clearly outlined, they become less confused. They become one by distinction.

And so it is with church and state. As their duties or uses become more clearly outlined, they will become less confused. For confusion harbors crime, just as jungles and swamps harbor wild beasts and reptiles. And it is quite obvious that where the church becomes a power in political affairs so as to be able to dictate or favor political candidates, selfishness and worldliness creep into the church; because men of unregenerate natures do not hesitate to affiliate themselves with the church that may be most influential in aiding them to attain their ends. And as such members come into wealth and power, the church comes more and more under their evil influence. Any one familiar with history, or with politics in our large cities, knows that the church was and is involved and entangled in murky political affairs. The church may start out with the good intention of cleaning house, but she will soon find herself involved in a mess from which she cannot extricate herself. This is primarily the cause of churches rising to their height, and then declining; therefore it ought to be one of the canons of the New Church as an organization not to propose or support either men or measures for political salvation. As the church succeeds in teaching and aiding the individual to overcome the evils of his nature, to govern himself, in that proportion will the individual be better able to judge for himself what is right, and he will enter social and political affairs shedding his light wherever he goes. For it should be remembered that civil laws are formed from moral laws, and moral laws from spiritual laws, and that each is a distinct substance. And a man who is spiritual is also moral and civil. So the church operates in secret.

The Jewish Church is involved in economic affairs. Its members find their greatest delight in economics; for the members of a religious body become active in whatever the organized church considers vital. Nearly every Chris-

tian nation has had its Jewish leader of finance; and such leaders are very capable. In speaking of Judas, who represented the Jewish Church the Lord said, "Have not I chosen you twelve, and one of you is a devil?" We find the Jewish people scattered among the Christian nations. Their entrance is similar to that of the Gibeonites into the Israelitish nation. They represent ceremony, economics, or clothing, and are an integral part of the Christian nation. The Catholic Church is involved in political affairs. And the Catholics have shown great ingenuity in organizing an ignorant and indurate people into political organizations; and they are very capable rulers where dictators are required, either in the church or in the state. The Protestant Church has been very masterful in organizing the social body; and the social body has intellectual, moral, and educational problems under consideration. But all these do not make a man spiritual. Spirituality must come from above. For that end the New Church was created, acting as a soul in natural affairs. The minds of men in this country are still deeply immersed in natural things, as economic and political affairs; but much more so those in the European nations. We have only to note the number among the Christians who worship and follow that remarkable Jew, Karl Marx, who believed that economics determines all things, whether civil or moral,—and spiritual also, if he had any idea that such things existed. If he had said all things are determined in, or terminated in, economics, he would have been nearer the truth. For the economic plane is where we all meet, regardless of creed, race, nationality or station; and it is like the womb in which the rebirth takes place, with the Lord as our Father. As we rise to the higher planes, distinctions become more apparent. So the economic plane is a very important plane, from which uses may arise. But our hearts, our thoughts, our lives should be centered upon the spiritual plane, regarding the economic plane as the clothing necessary to retain the vital heat or love active on the higher plane.

It is obvious that civil laws govern from without, and spiritual laws from within. Moral laws, the intermediates, are those of reason. Civil laws govern and limit actions, but cannot govern the thoughts or intentions. Moral laws govern the actions through reason, which is of thought. But spiritual laws govern man's motives, or intentions and purposes, and by these his actions; for they relate to man's will to do. But every part is complete in itself. Therefore not only the church, but also individual, social, and political bodies should each be governed both from within and from without. It can be seen that each individual has a distinct government. We hear individuals say, "I cannot permit myself to do so and so." Each individual limits or fences in his own rights within which he feels free to act; but that freedom depends upon his consideration of the general good, from a universal good. Each person has a distinct idea of what is right, but some more perfectly than others, with many differences. One may have a better idea in relation to one thing, while another has a better idea in relation to something else. Each individual is a church within his own right. The organized church ought also to be in a form of order, defining the limits of speech and action relating to spiritual things, so as to remain within that form of order. Everything, from generals to particulars, and from universals to singulars, has a covering of its own. And that covering limits actions, and holds the things within bounds and in a certain order, and so within reason. Therefore as those borders are more clearly definable, there are freedom and distinctions within those boundaries. Freedom can come only with distinctions; and canonical laws define the boundaries. Good exists in truth, and truth is the form of good; and laws are truths, or a more external form of truth. It should be clear to every one that, unless there is a universal end toward which every one's face is turned, individuality, freedom, and order cannot be perfected. That universal end can only be the one and only God, the Lord Jesus Christ.

We will conclude with the following summary:

Principles are causes, not only in the past but in the present. Therefore government in first principles is the will and understanding of man, in whatever direction he faces. If he faces downward and outward, then he is ruled by civil laws, and to him civil laws are prison walls. If he looks inward and upward, then these laws are protecting walls, and his guiding light is Divine Truth. As to his body and its acts, he lives under a political government; as to his will and understanding or spirit, he lives within the ecclesiastic government, which should be the Lord's kingdom on earth; so that inwardly he looks to the Lord, and outwardly to his work. These two governments are distinct, and any effort to confuse them will give them the appearance of a two-headed monster.

The more we come within the order of the Divine government, the more inactive and inert does the political government become. The active principle is wherever our affections are. Suppose we had no love for luxuries, or for the accumulation of wealth, or for eating beyond mere necessities,—and many other natural things. We should either become as stocks and stones, or our affections would have to become active in a higher realm of life; in which case much of the political machinery would become inactive, and therefore far less complicated and much easier to manage. It is not my purpose to set before us any hard tasks, nor to take what many would consider the joy out of life. I merely wish to point out the futility of looking to political government to bring peace and happiness to the people. Those results must come through the Church. We shall always have social life and the facilities for reading and for communicating with others at the farthest parts of the earth. In order to do this we devise means of communication which are to be perfected, necessitating a knowledge of natural, social and political science. We shall always require some form of outer government; if not a political government, then some form of social government.

However, the interest of the New Church is centered in the individual's government, and not in either social or political government.

The external is to be purified by means of the internal. The particulars or singulars are the internal. In the body politic the individuals are the singulars, the body politic the composite. Government then begins with first principles, which are the will and the understanding of the individuals, the quality of which is determined in the body politic. The government of the social and political bodies are the principiates or derivatives. Influx is from particulars into generals; therefore from the spiritual truths which are the singulars into the individuals which are the particulars, and thence into the composite body which is the social body, and thence into the complex body, the body politic.

In the body politic of this country, all the individuals form the principles, bounded by the principles of the Declaration of Independence and the laws of the Constitution. But only the regenerate form the principal; and no human effort can change that order, for it is the government of the Divine Providence. Therefore the New Church is the active or the principal; and all other churches, which are natural, are the passive. For the Faith of the New Church is the Faith of the Universal Heaven. It is only a matter of time when the passive will act with, instead of against, this force,—this force that receives its power from the Lord Jesus Christ as its center.

E. H. SCHNEIDER.

## "GOD AT WORK"*

THE book entitled "God at Work" is Dr. Brown's latest of more than a dozen religious works. In it he has given us an interesting study of religious experience viewed in the modern way. He endeavors to show how God is at work bringing men who have faith in Him into an appreciation of the Divine Beauty, Righteousness, and Love that are in Him. And this can be realized, he maintains, only by experiencing these qualities in oneself by the help of God. This experience he shows to be miraculous; and its result is true saintliness of character, the proper goal of the religious life, which should be enjoyed not alone by the few who are especially gifted leaders, but by all their followers as well.

Owing to a lack of knowledge of discrete degrees, employed by Swedenborg in his work on "The Divine Love and the Divine Wisdom," Dr. Brown scarcely lifts his study of the supernatural above the level of the natural. Indeed he says,

> In our contact with the supernatural we are dealing with something objectively real; a reality only partially known, to be sure, as all our knowledge of reality is partial, yet none the less known as real; more than this, as the most significant of all realities. . . . This reality is everywhere present. Nature and the supernatural are not two independent realms, geographically separated, but two aspects of the one universe of God: two ways in which God makes His presence known. (P. 223.)

After carefully defining the natural to show what the supernatural is not, Dr. Brown says the supernatural in contrast "becomes the spiritual, the inner world of consciousness, of thought, and of appreciation which is known

**God at Work—A Study of the Supernatural.* By William Adams Brown, Ph. D., D.D. New York: Charles Scribner's Sons. 1933. 318 pp., 8vo. Cloth, $2.50.

to us only through introspection" (pp. 17-18). From a consideration of the ideal and perfect he arrives at the conception of the infinite and absolute, and says,

> To sum up, the supernatural as contrasted with nature is the spiritual, the creative, the perfect. Combining these three qualities in a single adjective, we get the sacred or the divine. Interpreting them as characteristics of the ideal object which sets the standard for our life, we get the transcendent reality faith calls "God." (Pp. 24-25.)

We easily agree that all goodness, all beauty, all righteousness, and all love is absolutely and infinitely in the Supreme Being called by religious faith "God," and that the standard for men is in His infinite perfection; aye, more, that the origin and source of it for men is in Him, and that whatever men receive of it from Him is still His in them and not their own. But this cannot be made clear without Swedenborg's doctrine of the *proprium,* which Dr. Brown does not employ; and therefore his book leaves the subject clouded as to how there can be any saintly lives without merging them into God, as Buddhism holds, and Theosophy, and Christian Science. Swedenborg teaches that man appropriates and uses gifts of love, wisdom, and powers of righteousness from the Lord as if they were his own, but that he should know and believe and acknowledge that the will and the understanding and the power to do so are from the Lord alone—that they are the Lord's in him, operated by His Holy Spirit, and not his own. This gift of the *proprium* in man, the appearance that the Lord's gifts when appropriated are his own, is what makes man to be a man other than God Himself, although life itself is God's in him. It is commonly said, "In Him we live and move and have our being"; but few understand what those words mean when they are used.

Dr. Brown refutes Humanism by showing that personality means a being who perceives meanings, apprehends values, and through the exercise of intelligence and will brings new things to pass. Thus to be a person means to

be a creator, one who, out of the raw material he finds, draws objects which possess beauty and meaning; and so social intercourse with other persons is made possible.

Dr. Brown holds that faith believes in miracles as signs of God's presence. He does not hold the old view, that miracles are contrary to natural law; he asks rather if our limited knowledge of natural law is not what has occasioned the old view. Swedenborg teaches distinctly that they are not contrary to natural law, but that they do not occur now because they would interfere with the operation of spiritual freedom and rationality. They did not do so in Bible times, because then the natural plane of man's mind alone was open. But Dr. Brown does not accept this, and he treats of miracles as now taking place.

It is in the revelation of God to men that Dr. Brown finds the great value of miracles; in what may be called spiritual miracles, or the spiritual side of every miracle; in the miracle of the Divine Incarnation for example, or of the Resurrection, of the Divine work of Redemption and of Regeneration. To close with a quotation, he says,

> To Christians the miracle of miracles is Jesus. In Him His disciples see God's supreme and final revelation to our race. To Jesus we must look for our clearest disclosure of the nature of the new world to which all the lesser miracles point. . . .
>
> In Jesus as in miracle everywhere we find a combination of mystery and of meaning . We have seen that He brings the answer to life's most haunting questions, but He brings these answers not in words alone but in deed and in life. In Him we see God at work, incarnating in a human personality those qualities which appeal to us as most Divine. (P. 214.)

H. Clinton Hay.

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